

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe. "WHATSOEVER DOTETH MAKE MANIFEST IS LIGHT!"—Paul

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London Spiritualist Alliance, Ltd., 6, QUEEN SQUARE, SOUTHAMPTON ROW. W.C. 1.

Programme of Meetings for the Coming Week.

TUESDAY, February 4th, at 8 p.m.—

For Members ONLY.

Séance for Clairvoyant Descriptions.

No admission after 8 o'clock.

THURSDAY, February 6th—

For Members and Associates only.

At 4 p.m.— ... Meeting for Devotional Contemplation.

Members and Associates Free; Visitors, 1s.

At 5 p.m.— ... MR. W. J. VANSTONE.
Lecture on "Spiritual Symbolism in Architecture (Roman)."

FRIDAY, February 7th, at 3.50 p.m.—

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"Homes in Spirit Life."

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their Subscriptions for 1919, which are payable *in*

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Orlowski.—Ernest Alexander, beloved of May and son of V. A. and M. E. Orlowski, passed to the higher life on January 27th, aged 29, at 171, New Cross-road, S.E. The interment will take place at Brookley Cemetery on Friday, the 31st, at 2 p.m. Service at Lausanne Hall, Peckham, at 1 p.m.

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COMMUNICATIONS intended to be printed should be addressed to the Editor. Business communications should in all cases be addressed to Mr. F. W. South, the Manager, to whom Cheques and Postal Orders should be made payable.

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NOTES BY THE WAY.

In an interview with Signor Marconi, in the "Daily Chronicle" of the 20th ult., Mr. Harold Begbie tells how the great electrician spoke of the possibility of obtaining communication with intelligences on other planets, and Signor Marconi is reported as saying:—

As many of the planets are much older than ours, the beings who live there ought to have information for us of enormous value.

Mr. Begbie raised the language difficulty, but Marconi did not think it insurmountable:—

You see, one might get through some such message as two plus two equals four, and so go on repeating it until an answer came back signifying "Yes," which would be one word. Mathematics must be the same throughout the physical universe. By sticking to mathematics over a number of years one might come to speech. It is certainly possible.

After that, says Mr. Begbie, the inventor "told me that he had often received strange signals out of the ether, which seemed to come from some place outside the earth, and which might conceivably have proceeded from the stars." Speculative, but extremely suggestive and even fascinating, as intelligent speculations frequently are. We wonder, by the way, how much truth there is in the statement we have heard more than once that some wireless operators receive messages more or less fragmentary and incoherent which they cannot trace to the activities of other wireless instruments, just as certain photographers find on their plates cloudy images for which there is nothing in the physical surroundings to account.

There are those who are not enamoured of scientific methods. They prefer the mystical, the emotional, the intuitive ways of truth-seeking. For ourselves we prefer each in its place. So only can our "little lives" be "kept in equipoise." Science has a great work to do in this subject of ours, clearing out all the dark corners in which lurk the purveyors of hocus-pocus, the mystery, the "sorcery" and the "magic" which have a small core of reality and a great mass of pinchbeck adornments designed simply to delude the gullible. There are questions in the air to-day concerning "black magic," and we may appropriately quote some passages from "Magic, Sorcery and Witchcraft," in a little volume, "Practical Occultism," containing a series of addresses through the mediumship of Mr. J. J. Morse, who in October next will have completed fifty years of public work as a trance medium. In the course of the lecture, the Control referred to the exaggerations attached amongst the uninformed to the performances of sorcerers and magicians:—

Examine the matter closely and you will find that it all comes down to the laws of Nature and the powers of man.

coupled with man's insatiable desire to gain knowledge, and the contempt which learning and experience too frequently feel for ignorance and lack of progress. . . . There is in man a power to use all beneath him or upon a level with him to the extent of his ability, but the extent of his ability is the governing proposition: he cannot go beyond that.

No, indeed, and the most pompous pretensions, and the most high-faluting phrases of the mystery-monger cannot conceal the fact.

* * *

Mr. Morse's inspirers turn a jet of wholesome common sense on the pretensions of the sorcerer, as regards the "evoking" of spirits, the casting of spells, the "giving of life and the bestowing of health."

Do you believe such things? Do you believe that one individual made like yourselves, organised and constituted like yourselves, having powers that you possess, has been permitted by the Almighty Intelligence to exercise such powers while here in this world and arbitrarily to interfere with all the laws and purposes of Nature and of God? If so, you believe things that are supremely silly, altogether beneath contempt when viewed in the light of experience and the known laws and principles of the universe. The effect produced by the sorcerer, in three fourths of the cases, depends upon the fact of the victim's knowing that the power of the sorcerer is being exercised against him. If you take that simple element out of the proposition, the power of the sorcerer is reduced in the same proportion. When the power of the sorcerer effects a result without the victim knowing what is being directed against him, you can then put it down that a mesmeric or psychological power is being directed by the sorcerer towards the person. Take out these two elements, and sorcery becomes impossible. But of course you are far too intelligent to believe in such a thing as evoking his Satanic Majesty—you have discarded all such opinions: and if you once empty the Christian hells you might as well empty all hells beside, and just as well discard all the other devils; they are of the same general family.

That very much expresses our own attitude. We believe in the sovereignty of Divine Intelligence, in the name of which we may fearlessly flash our light into the murkiest corners, careless of the squirmings of the superstitions which infest them and which can live in comfort only when they are in the dark. That is not to say we do not recognise the necessity of darkness for early stages of growth and development and for certain subtle experiments. But for the darkness that shelters disease and decadence, sham and pretence, we need have no toleration.

* * *

"Can a spirit see the people in this world?" was a question put by a visitor the other day. It is one of a number of elementary questions of a subject in which even the wisest of us are still in a rudimentary stage. The following from "Mors Janua Vitæ?" by Miss H. A. Dallas expresses our own point of view:—

When we think of our friends we apparently, by so doing, enable them to become more aware of us, and, in some way, which we at present cannot explain, to see us more clearly. They see into our minds when our minds are occupied with thoughts of them and it seems likely that in this way they become cognisant of much of our condition and even of our physical environment, and probably they can thus still participate both in our interests and delights, and in some measure in our sorrows also.

WHAT in me is dark
Illumine, what is low raise and support,
That to the height of this great argument
I may assert Eternal Providence,
And justify the ways of God to men.

—MILTON.

THE REINCARNATION PROBLEM.

Mrs. S. F. Ross Smith writes:—

"Is it not as fruitless to discuss this deeply subtle mystical problem in a weekly newspaper open to all as it would be to play an oratorio to a mixed audience, most of whom happen to have no ear for music? Until people have at all events studied cosmic evolution and tried to follow out in all humility the path of the spirit (or monad) as it works its way down to matter, its opposite pole, through involution and then retraces its steps to its source by means of evolution, how can or dare they venture to express an opinion on so abstruse a doctrine?"

"The author of 'Spiritual Reconstruction' undoubtedly did mean that great souls out of the past are at present inhabiting modern bodies; in no other way could the race evolve to greater heights. Undoubtedly at long intervals in the history of our globe the great World Teacher (known in the West as the Christ and to all Eastern nations under their own appropriate names) overshadows some high initiate such as the Master Jesus, the Buddha, or Mahomet. But they had all lived hundreds of earth lives before they had fitted themselves to be the channels for such lofty work."

"It is to be regretted that this great spiritual truth has been debased by the psychics who have given to themselves and all their friends and relations high-sounding and important lives in the past. It is surely obvious that we have all been high and low, rich and poor, black, red, yellow and white during our long past, otherwise our development could only be partial and lop-sided, whereas we know that our goal is to become perfect like our Father in Heaven, whose children we all are, regardless of 'creed, caste, sex or colour.'"

"As every Theosophist is necessarily a Spiritualist, it stands to reason that Theosophy endorses all the teachings which concern spirit guidance. Both sides admit the existence of a vast hierarchy which stretches from God to His children, not one of whom is left without an unseen guiding spirit. But the overshadowing of a great initiate by the World Teacher is far beyond all that, and neither of these experiences has any connection whatever with reincarnation, the re-embodiment of a soul into physical plane life."

"When Spiritualists devote some of the time they now give up to séances to deep study and meditation, they will know that the astral plane has been so named because of the luminosity that characterises everything in that sphere of life (not death). Like the stars, the inhabitants of the astral plane and their entire surroundings glow with an inner light which 'never was on land or sea.'"

"Another vexed question appears to be the existence of an etheric body. This vehicle is the sentient bridge that connects the physical to the astral body and it has always been known and recognised in Celtic countries as the wraith. It disintegrates almost as quickly as the physical body and is at the back of all mediumistic phenomena. Mediums are born and not made precisely because their etheric doubles are capable of extruding from their physical bodies to a greater or lesser extent, whereas the densely built physical body of the non-mediumistic is incapable of separating itself from the etheric one until the astral cord uniting all three has snapped at the moment we call 'death.'"

"A teaching so fundamental and comprehensive, which has come down to us throughout the ages, cannot be an error since it alone co-ordinates science and religion, and thereby gives us a God of Justice and Love, Who eventually leads everything on this globe, whether animate or inanimate, along the same inviolable path of eternal law up to the very threshold of Divinity."

From the Rev. G. Vale Owen (Vicar of Orford, Warrington), we receive the following:—

"Reincarnation, as you say in your leader on that subject, may have an underlying truth. That is what we want to get at. Will the case of St. John the Baptist help us? Our Lord said to His disciples (Matt. xi. 14), 'If you are willing to receive (it), he is Elijah who is about to come.' On that saying John himself, perhaps, throws some light. To his hearers he explained that he was not Elijah, but (John i. 23), 'I am a voice of one-who-is-crying-aloud in the desert, Make straight, &c.' From our Lord's saying given above, it would appear that the one who was using John as 'a voice' was Elijah. This interpretation would seem to suggest not a case of reincarnation, but one of control. On the other hand it may be pointed out that Elijah did not appear in his own person to Jesus and the Three on the Mount of Transfiguration (Matt. xvii. 1-13) until after the beheading of John. And yet, again, had Elijah become incarnate as John, would he not now have appeared in the character of his last reincarnation? I am not sufficiently expert to answer this query. But it might be interesting to have the opinion of others who are more qualified than I."

Miss E. P. Prentice regards our attitude on the subject as "fair and temperate." She remarks:—

"Those I know who accept the doctrine of reincarnation attach great importance to personality. Now are we to

outgrow this egotism and work to get the self away which stands between us and Nature? It is an axiom that all self-consciousness is false as to the external fact. Perhaps our need to unlearn is greater than to learn. The wise man is wiser to-day than yesterday, not always because he has acquired, but sometimes because he has discarded."

"If man be a person only in time, then reincarnation would be an undesirable prodigality."

ANNIVERSARIES.

By H. A. DALLAS.

In an interesting sermon by the Rev. Dr. Homes Dudden referred to by the Rev. F. Fielding-Ould (p. 31) he speaks of anniversaries and suggests that those who pass on keep them with us; my own experience supports this view. I have repeatedly received through some psychic, who knew nothing about my family anniversaries, messages from individual members of my family, or concerning them, at or quite near to the dates which I specially associate with them, anniversaries of births or of passing over, or of some other event of importance in the life of the one who has gone up higher. If this had happened once or twice I might attribute it to chance, but I cannot do so when it has occurred so often.

I would suggest that it would be a comfort to those who are feeling the apparent absence of their sons and husbands and parents if they were to make much of these anniversaries, not keeping them as days of sorrow, but as trying days in which they confidently meet the thoughts of those over there, and, concentrating the mind and affections upon them, greet them gladly. In the record of trance communications (through Mrs. Piper) published by Sir Oliver Lodge in Vol. XXIII. of "Proceedings" (p. 180) the communicator (Mr. Isaac Thompson) says to his wife, "I am looking after you, and when you think of me I am nearest you. You are a part of me always. I am a part of you always, a part of you always—nearest you, dear." In this message we have the clue, if we need it, to their interest in anniversaries. These time measures may not mean much to them independently of us, but if they feel themselves to be a part of us what is significant to us is significant to them, and I believe that they find pleasure in our remembrance of these anniversaries and that by such remembrance we and they may realise the unity of our lives and the reality of our intercommunion.*

Remote in distant years of time,

When home is far away,
And all are dead and gone, who kept
With them each festal day,

They will, in dreams, live o'er again
Those loved, but vanished, hours,
And breathe once more, as if still fresh,
The incense of their flowers.

The birthdays of a Christian home
Are festivals of love,
Which shed their glow on life below,
And train for life above.

Soft as the dews of Heaven, they fall
Upon the human heart,
Old memories waken, and recall
New life to every part.

Be this its holy use, to make

The birth-days of each year,
Tho' dear for all their human joys,
As helps to Heav'n more dear.

("Spiritual Songs," by Monsell.)

"As helps to Heaven": Heaven is the Home of Love; love is Heaven when it is at its divinest reach, and it is to help them and us "to Heaven," the Heaven-Home of Love, that we may keep our anniversaries with them.

DISTANT, YET NEAR.—"How strange life is! We are perplexed, but not dismayed—'Heaven overarches you and me,' and I have learnt to feel that separation cannot break the bond of love nor destroy the daily intercourse which has been ours so long. The miles by which we are divided do not matter, for we are close together in the spirit, you and I. Each day that passes I feel that we are conversing together, with our minds, for we know that each is thinking of the other. I feel you so near to me that when I open my eyes I expect almost to see you. I have never felt so strongly before this nearness of you, dear Mother, to me." (Christopher Tennant, writing home from France.)—From "Christopher," by SIR OLIVER LODGE.

* That Christmas is one of these anniversaries of communion is indicated in another communication recorded in "Proceedings." (I cannot now find the passage and should be glad if any reader remembers it and can give me the reference.)

PSYCHIC SCIENCE IN THE PRESS.

Several newspapers have recently devoted space to the consideration of the evidences for psychic phenomena. Amongst them is the "Pall Mall Gazette," from which we have taken the following passages occurring in the letters from correspondents:—

ACROSS THE VOID.

"Now for my facts, all got in broad daylight or good gas-light, and all carefully guarded against any manipulation or fraud on the part of the medium."

"1. Direct writing inside sealed up slates, the writing being the facsimile handwriting and signatures of my friends who were dead."

"2. Clairvoyant descriptions in detail by absolute strangers accompanied with messages heard clairaudiently, giving full names and details, frequently most minute, which, unknown to me at the time, I verified afterwards."

"3. Materialisations of the full form of friends who walked about in good light and spoke to me, and were not only recognised by me but by other friends present at the same time."

"4. Photographs obtained through my own camera on plates which never left my possession, and which were developed and printed from by myself, the identity of the form appearing being distinct and perfect."

"It would take up too much space to go into detail of these tests, which have been repeated and confirmed by thousands of others in all parts of the world."

"As for spirit photography, I may say that a friend of mine in London has obtained photographs of his son within this past few weeks. This son was killed on the Western front, and the plates on which the photographs were taken never left the possession of my friend and a careful photographic friend he had with him. The features are clear and identical. Hundreds of these photographs are being obtained at the present time under the most guarded tests on plates purchased by the sitters."

"As for clairvoyant descriptions and personal messages, more than a thousand such were given on the public platform of the Marylebone Spiritualist Association in the past twelve months, and 90 per cent. were of a very convincing character, and this is repeated on hundreds of platforms throughout the kingdom every week."

This is from a letter signed "E. H.," and puts the case effectively.

Another correspondent, Mr. T. Stevens, of 1, Campden House Chambers, Kensington, writes eloquently of the power of thought as the "wonder-working autocrat of the Universe." Those who are familiar with the teachings given through the mediumship of Mrs. M. H. Wallis will recall the insistence on this power of thought.

Another excellent letter in the same journal is from the pen of Mr. Edward E. Miller, B.Sc., A.K.C., of 30, Annis-road, Victoria Park, E. Replying to Mr. A. White, a critic who had set out to demonstrate the absurdity of Spiritualism, Mr. Miller invites him to substitute another theory which will account for all the facts. If he and others doubt the facts, they should investigate for themselves:—

"Where scientists have conscientiously employed all their talent in practical attempts to get at the root of the phenomena included under the term 'Spiritualism,' the result has been complete conversion to the new science. Sir William Crookes, Dr. A. R. Wallace, M. Lombroso, Professor Flammarion, to mention a few scientists of world-wide fame, were first sceptics, but, after thorough investigation, became enthusiastic converts. The scientists referred to by Mr. White as being in opposition to Spiritualism are those who have never taken the trouble to thoroughly investigate for themselves the facts admitted by others. They consider it 'infra dig.' to have anything at all to do with the so-called 'supernatural,' culpably forgetting that they are not yet omniscient, and that all phenomena not yet encompassed within their understanding must seem supernatural."

"Mr. White complains that the 'thing is as preposterous as it sounds.' No doubt. One can imagine an octogenarian of the Victorian era saying the same of wireless telegraphy. 'We touch a button, and, hey, presto! in a fraction of a second our message is transmitted to America.' Preposterous—but still a fact! Sceptics generally find fault with the necessity for, say, the darkness accompanying the manifestations or the use of Planchette."

"But here, again, we have merely a common feature of natural phenomena. Try to demonstrate the elementary facts of static electricity in a damp atmosphere. Try to show the properties of a magnet with a magnet and a bar of brass. Try to preserve a mixture of the gases hydrogen and chlorine in a well-lighted laboratory. You fail each time: Nature imposes her own conditions."

THE INDIAN "ROPE TRICK."

The correspondence in the "Daily Mail" on Indian magic continues. "An Old Gunner" writes: "I have twice seen the Indian 'rope trick' (a rope thrown into the air and climbed by a youth) and on the second occasion, on

a tennis court at Peshawar, I carefully examined the rope. It was a piece of common white cotton cord such as can be bought in any bazaar for a few annas a yard, and if there was any 'fake' about it, it was not apparent."

Mr. Nevil Maskelyne has also a letter on the Indian "rope trick." He does not believe in the stories of a boy climbing up a rope and vanishing at the top. The real trick consists, he says, in elevating a "fake" resembling a rope and letting a boy climb up; and that—and not the rope trick of the Indian legend—is, in Mr. Maskelyne's view, evidently what was witnessed and photographed by Lieut. Holmes, V.C. (as mentioned in last week's *LIGHT*, p. 25). He points out, as we have done, that the hypnotic hypothesis used to account for the legendary trick had its origin in a story invented by an American journalist.

Other correspondents support the idea that the trick consists in a clever optical illusion produced by utilising sunlight and shadow in such a way as to deceive the eyesight of spectators bewildered by the glare of the sun. We do not quite follow the explanation, but one of the correspondents, a flying man, refers to the possibilities of camouflage when flying in the glare of a bright sun.

"THE LIGHT OF OTHER DAYS."

(REPRINTED FROM "LIGHT" OF FEBRUARY 2ND, 1889.)

What is to be the future of Spiritualism? Just what we make of it. It has come to the world before this generation, and the world has rejected it, or taken from it what it was able to assimilate. To some it is still a mere farce. a show, a spectacle, an amusement for an idle hour. To some it is a perplexity: they cannot make up their minds about it. To some it is a device of the devil. To some it is a revelation from God. Some find it a means of developing their affectional nature. Some learn from it their religious duty, so to live here that they may live better hereafter. (There are no such incentives to a good life as (1) the consciousness of living in the very presence of those we love; (2) the surety that we are the architects of our own character.) Some get true religion from it; some become fanatics. Each makes of it what he can, and that is the best evidence of its inherent and intrinsic truth. And surely over us all in our tortuous ways and wanderings, in our manifold perplexities and distresses, there is a guidance which brings to the honest seeker after truth that which is best, that which he is most fit to receive. In that faith I live, in that faith I am ready to die. Without it life would not be worth living.

—From an address to the Alliance by the President ("M.A. (Oxon.)").

"LIGHT" SUSTENTATION FUND, 1919.

In addition to the donations recorded in *LIGHT* for January 18th we have to acknowledge with thanks the receipt of the following sums:—

	£	s.	d.
Major Lyall ("M. E.")	10	0	0
Mrs. B. Coats	5	0	0
L. N. Thierry	2	2	0
Miss E. Katharine Bates	2	2	0
Rev. Stanley Gordon	2	0	0
Major Roache	1	1	0
H. L. Johnson	0	10	6
Mrs. Steinen	0	10	0
Mrs. Macquoid	0	10	0

To acknowledge our faults when we are blamed is modesty; to discover them to one's friends in ingenuousness is confidence; but to preach them to all the world, if one does not take care, is pride.—CONFUCIUS.

THE L.S.A. MEMORIAL ENDOWMENT FUND.—Referring to H. J. B.'s offer in *LIGHT* of the 18th ult. (p. 23), I. W. C. writes that he is willing to be one of the two hundred subscribers of £50 each.

THE LIFE BEYOND.—Experiences after death will probably differ widely. We cannot doubt that those who have turned the pursuits of this life into means of spiritual progress will have a fuller, richer memory of the past than others who have only lived on the surface of life here and have harvested little that is worth remembering. If these experiences testify to their continued interest in matters which occupied them during their earthly life, still more emphatically do they assure us that love and friendship continue unabated and that these liberated spirits are moved by enduring affection to help us in our need. In his work on "Human Personality" Myers has said: "What can there be at once more intimate and more exalting than the waking reality to converse with beloved and enfranchised souls? So shall a man feel the ancient fellow-labour deepened, the old kinship closer still; the earthly passion sealed and hallowed by the irreversible judgment of the blest." ("Human Personality," Vol. III., p. 259.)—"Mors Janua Vitæ?" by Miss H. A. DALLAS.

London Spiritualist Alliance, Ltd.,

6, QUEEN SQUARE, SOUTHAMPTON ROW, W.C. 1.

The Alliance possesses the largest Library in existence of occult, mystical, and psychical books. Members' annual subscription £1 1s. For prospectus, syllabus of meetings, classes, &c., apply to the Secretary.

THE HUMAN SIDE OF TELEPATHY.

Telepathy being now fully established, it is sheer waste of time to enter into any arguments for the benefit of those who question its reality. They are simply behind the times, and must be left to awaken to a realisation of the fact.

Telepathy, as we know, is concerned with the transference of thought. What is thought? We look the question steadily in the face and—pass on. If we knew what thought is, we should have no great difficulty in dealing with its manifestations in telepathy.

It has seemed to us more than once in considering the subject, and also in observing some of the phenomena of telepathy, that at the moment we think of another person, near or far, we are by the same fact placed in a special relation to him; and, further, that in a world differently conditioned from this, we might by thought actually be put in a direct personal connection with him, no matter how physically remote he might be. But to make the relationship complete, there would have to be some reciprocal exchange—that is to say, it would be necessary that he also should be thinking of us. Then there would be a *rapprochement*, and each, in our imaginary world, would be conscious of the other's actual presence. We say "imaginary world," but the more we reflect on the question the clearer it becomes that something like these are the conditions which actually prevail in those regions of life which we call "spiritual" for want of a more exact term.

It is comparatively easy to be philosophical and abstruse in discussing these questions. We prefer to treat the matter now in a homely, human fashion. We can feel the truth of many things which we cannot put into intellectual form, although it is necessary to do this if we are to make ourselves intelligible to those who can only gain their knowledge through purely intellectual channels. What is the common expression of love towards others, whether of the mother for her child, the man for his friend—any relationship of affection, in fact?

Those whom we love we think about. Maeterlinck put it in his own way when, in "The Blue Bird," he taught that our dead live only when we think of them. We do not take him too literally in this. We see that nothing and nobody can be living to us unless we hold them in our thought. That puts a very deep and comprehensive meaning on the term "thought," but we are not here concerned with definitions. Rather we are trying to gain some idea of the power of thought as it concerns our relationship with those who are dear to us, whether in the body or out of it.

We were led into this train of ideas by reflecting upon a case which came under our personal observation some time ago. A busy man of affairs, whose mind was almost entirely engrossed in his work, received one day a visit from a lady who was occasionally employed by him as a translator. After the business which brought her had been disposed of, she shyly confided to him that her sister (who was unknown to him) was a clairvoyant, that she (the sister) had been several times visited by (or, at any rate, had seen) a female spirit who seemed much troubled, and had conveyed to the clairvoyant that she was in some way related to the business man, to whom she sent a message. The message was, "Ask him to think of me sometimes; I want him to think of me." In the description the man recognised his mother, and realised with a pang that since her death many years before she had hardly crossed his mind. The two women through whom the message came knew little or nothing of the man, and nothing whatever about the mother.

One is tempted to dwell on the remarkable nature of the incident—not alone as a "psychic phenomenon," although

it is sufficiently notable in that respect—but by reason of its poignant appeal to the affections. While we do not overlook those aspects of the matter, we see in the episode a tremendous text on this subject of telepathy as a *human* and not merely a scientific matter. How was it the mother was aware that her son never thought of her, and why did this fact so disquiet her? In her life on earth she was contented with his presence. But on the other side apparently things were different. She wanted his *thought* to supply its place.

We could give other examples from the records of psychic communication, exemplifying this deeper side of telepathy. But this one may suffice to awaken some ideas in the reader's mind helpful to a better understanding of the power of thought, and the fact, now clearly apparent, that it has a far greater bearing on our relationship with the next world, and the affairs of that world itself, than we can even dimly conceive. It is one of the vehicles of consciousness, and, like consciousness, is not dependent on physical machinery, although it employs it. When it apparently operates without physical media, we call it telepathy, and deal with it in words of learned length and thundering sound. It began apparently as a vibration, but we have been gradually led to consider it as a matter of the "communion of spirits."

The question whether it operates "according to the Law of Inverse Squares" is important to Science, but it is quite easy to over-estimate that importance!

CO-OPERATION IN MEDIUMSHIP.

"H. D." an officer who has a fine healing gift, by which he has wrought some remarkable cures, writes:—

"There is a great need for some body of reliable examiners who would investigate by occult powers and examine documentary and personal testimony concerning the credentials of those claiming to be mediums. On satisfactory proofs being produced, this body might issue a certificate to the claimant.

"Mediumship includes many faculties—clairvoyance, clairaudience, medical diagnosis, medical healing, &c.—and no medium, so far as I can find, is pre-eminent in more than one branch. It therefore follows that, to achieve great results, co-operation becomes essential, and it would be of immense value to workers if they knew on whom they could rely as co-workers. Personally I do not rely upon my power to diagnose, and so if my friend E. B. cannot assist, I feel very helpless. I have over a dozen cases from which I turn away because I know not where to get other diagnostic assistance. It is a most important matter, for serious injury to the patient may result through erring treatment.

"Regarding my particular line of investigation—healing—I am satisfied that each of the various classes of disease or illness has its own particular 'vibration,' but am collecting more proof before publishing my reasons.

"In removing a disease by passes it sometimes follows through ignorance, carelessness or inattention—that the operator draws into himself, or herself, a lower or higher rate of vibration, thereby producing in the healer another disease. My researches into the work of about four hundred healers show that they died at an early age through depleting their vital forces. No healer should operate more than twice a day, otherwise ineffectiveness discredits his work and thus seriously injures the movement.

"Any proposal to establish healing homes must consider the rights of a depleted healer to be nursed back to strength and health."

"THE AFTERMATH OF WAR."

From one point of view, Astraea E.—is certainly correct. The Germans would be very willing to offer up a few leaders as scapegoats, if thereby they can induce the Allies to consider the German people as a whole to have been unwilling, and coerced, participants in the great crime of the war. So they hope to evade the payment of the terrible debt, moral and material, incurred by them, and to be able shortly to resume under favourable conditions the commercial "war" (for it was nothing less) that they were waging so successfully up to the autumn of 1914. But we should never forget that all Germany was awaiting eagerly the great "Day" when the Kaiser should cry "havoc, and let slip the dogs of war." Bereft now of the weapon of violence, the German is ready to don again the mask of hypocrisy and to fawn on those he had hoped to slay and ruin.

C. E. B. (Col.).

"KINDNESS is Love on Active Service."—W. T. STEAD.

THE PSYCHIC RESEARCHER IN THE GREEK TESTAMENT.

Summary of an Address by Dr. Ellis T. Powell, delivered at the Hall of the London Spiritualist Alliance, 6, Queen Square, on Thursday evening, January 16th, 1919.

In commencing his address, Dr. Powell said that, as they knew, he was one of those who saw in Psychic Science the noblest means available for the rehabilitation of Christianity, in such a manner as to set it free from the accumulated accretions of vain tradition and antique superstition and to set it to work in all its pristine vigour in a world where it would be the most effective driving power of social reconstruction. Regarded from that point of view, the New Testament and Psychic Research mutually reinforced each other. The New Testament recorded incidents which were in exact accordance, scientifically speaking, with the results of scientific investigation in our own day and were thus confirmed and consolidated as the truthful accounts of honest witnesses. On the other hand Psychic Research, by furnishing the verification, buttresses the ancient faith, and sweeps away pseudo-scientific criticism as if it were a mass of dusty cobwebs annihilated by an intellectual broom.

Referring to his now well-known pamphlet "The Psychic Element in the New Testament," he said that the results of his investigation of the Greek text in the light of his observations of modern psychic phenomena were to him amazing, and the wonder increased as he continued his studies.

Proceeding, Dr. Powell said:—

Let us take first by way of illustration a new point which eluded my first scrutiny of the Resurrection record: At the very beginning of the Resurrection story, we find it affirmed that the body of Jesus had disappeared. In the light of psychic research we should naturally suppose that it had been dematerialised: and this is what the spirit intelligences themselves assert. The spirit operators can materialise a form in a few minutes—sometimes, apparently, in a few seconds. They are equally expert in dematerialisation. They will cause the form rapidly to dissipate, like melting snow, till nothing is left where a moment before there was a human form. That they can do this with the forms built up by themselves I and many others can personally testify, for I have seen it scores of times. There is nothing extravagant in the idea that they possess a similar power where an ordinary human frame (such as that of Jesus) is to be dematerialised. The narrative in the New Testament nowhere asserts dematerialisation, but there is a very remarkable, though quite casual, item of the narrative which points almost unmistakably to it. We are told (R.V.) that Peter beheld "the napkin [rather, the handkerchief] that was upon His head, not lying with the linen cloths, but rolled up in a place by itself." Now the word used in the original for "rolled up" is *ἐντετυλιγμένον*. The word is derived from *τύλη* or *τύλος*, the hump or callosity on a porter's shoulder. We should therefore read that the handkerchief which had been placed over the face of Jesus was "not lying with the linen cloths, but humped-up (or cushioned-up) in a place by itself." As I understand, the face had been dematerialised from inside it, with such delicacy that the handkerchief still retained the shape of the sacred features which it had once covered. This is, to my mind, a very convincing, and yet entirely unostentatious, intimation that the body of Jesus had been dematerialised from inside its wrappings, just as the psychic researcher would suppose it to have been.

THE ETHER AND ITS PSYCHIC SIGNIFICANCE.

Some of you have no doubt read the summary, in LIGHT, of Sir Oliver Lodge's address to the Society for Psychical Research on the Psychic Significance of the Ether. Sir Oliver has re-stated his arguments in the current number of the "Hibbert Journal," under the title of "Ether, Matter, and the Soul." To-night I want to link up Sir Oliver's reasoning with the arguments of St. Paul, and to do it I want to go behind the English text so as to get nearer the core of the great apostle's meaning. I think I shall be able to show you that the views of the most distinguished physicist of our day will dovetail into the teachings of the world's greatest apostle of psychic knowledge, in such a way as to carry irresistible conviction to any sympathetic mind. I am the more gratified to demonstrate the agreement of the modern physicist with the apostolic sensitive because the demonstration furthers two noble causes—one, the propaganda of psychic research and spirit ministry with which we are all identified; the other, the buttressing of the ancient faith by modern science in such a way as to give it a new and commanding claim upon the intellectual allegiance of the world.

A brief sketch of Sir Oliver Lodge's reasoning is a necessary preliminary. It is based wholly upon his utterances, since I am not a physicist myself, and can make no claim to speak with authority in the sphere of physics. We are all familiar with the fact that sound is a result of vibrations of the air. Those waves or vibrations travel at

the rate of about 1,120ft. in a second. Between the sound of these words leaving my lips and their impact upon the drums of your ears, time calculated at that rate will elapse. For the transmission of the sound the air is essential. Remove the air by the creation of a vacuum, and no sound could be produced by the biggest bell or the most powerful gong that exists in the world. Now there is another species of vibrations, inconceivably faster than those of sound, affecting another of our sense organs, to wit, the eye. These, however, are not limited to transmission through the air. They come to us from the most distant of the visible fixed stars, from our own sun, and from the sister planets of our system. They travel with a tremendous velocity—in round figures, 200,000 miles a second—across the vast abysses of space which divide us from the planets, stars, comets and nebulae. But they cannot travel through utter vacancy. They are waves or vibrations, like sound; and a wave or vibration is a movement in a medium of some sort or other. In this case the medium is not air, for there is no air in the interstellar spaces. The mysterious medium is the ether of space, sometimes called the luminiferous ether because it carries the light waves to us.

This ether is intangible, insensible, invisible to normal eyesight. But we exploit it, in one way or another, whenever we send a telegram or utilise electricity. It is at the root of elasticity and tenacity and every other static property of matter. It is the force which holds together the particles of every object that we see—for, of course, these particles are not in contact, though we think they are, even in such substances as iron and steel. And finally, this ether of space has none of the imperfections which impair the utility, or the stability, or the permanence, of other entities of which we have knowledge. There is no property in the ether which suggests ageing, or wear and tear, or fatigue, or imperfect elasticity, or friction, or liability to dissolution, or any other of the many imperfections which we associate with any assemblage of material atoms. "No imperfection of any kind has yet been detected, or even suspected," says Sir Oliver Lodge, "in the ether of space."

The ether, then, is native to the interstellar spaces. It fills all that vast immensity through which we look as we follow the gaze of Job towards the splendid vision of Orion in the southern winter sky, or the fleecy cloud of stars which we call the Pleiades. When we look upon the vaulted expanse of the sky, when we contemplate the fathomless depths which we call the heavens, we are gazing across immeasurable tracts of ether.

THE BORDERLAND OF PHYSICAL SCIENCE.

So far we have not been talking Spiritualism, but pure science, as enunciated by one of the greatest physicists of our generation. But the next step, although still in the arena of physical science, enters also upon the sphere of psychic research. If it is the ether which fills up all the interstices between the particles of other bodies, there must be a kind of etheric counterpart of everything; among the rest, of the human body. Thus the body would be a triple combination, so to speak: (1) the physical frame held together by (2) an ethereal counterpart or duplicate; and animated and controlled by (3) the spirit. There is nothing at all unreasonable in the suggestion that the etheric body survives in cohesion and unity after its separation from the disintegrating particles of the physical body which it once held together. For, as we saw, the ether is absolutely free from the tendencies to ageing or fatigue or dissolution which appear to be inalienable characteristics of matter in the ordinary sense of the word, however solid and strong: for even metals manifest fatigue. As Sir Oliver Lodge says, the persistence of the connection between the etheric body and the spirit, after the physical system has dropped away by death, is a question for evidence, not for dogmatism. But it is, at all events, a reasonable hypothesis that the withdrawal of the mental or spiritual guiding agency from the physical body, so that the latter ceases to be animate, need not involve a withdrawal of the spiritual control from the ethereal aspect also. If it were part of my purpose I might go on to point out how this hypothesis lights up that vague term "soul," which for centuries has had only the most shadowy and dubious meaning for the majority of people; and how (as Sir Oliver urges) so many mysterious manifestations would be explicable as interactions between the matter of this planet and the ethereal bodies or souls associated with spiritual intelligence. But this would be out of my path. Let us recall that we have (a) the ether as the frictionless, ageless, indefatigable substance penetrating between the particles of every physical body, probably causing their coherence, and forming an ethereal counterpart of each body; and (b) the probability that this etheric counterpart forms the soul of the individual—that is to say, it is the embodiment in which the spirit survives, and in and through which it functions in the life to come. And up to this point we have behind us the authority of a scientist of the front rank, so that we are not open to the reproach of constructing airy fabrics of spiritualistic hypothesis, a weakness to which (according to some of our critics) we are unduly prone.

ST. PAUL AND THE SPIRITUAL BODY.

Now, however, we will introduce St. Paul's opinions.

as they have come down to us in the fifteenth chapter of the first epistle to the Corinthians, at the forty-first verse:—

"There is a beauty of the sun and a beauty of the moon and a beauty of the stars; for even star differs from star in beauty. It is the same with the resurrection of the dead. Sown in a state of decay, it is raised free from decay: sown in dishonour, it rises beautiful: sown in weakness, it is raised in power: an animal body is sown, a spiritual body is raised. *As surely as there is a human body there is also a spiritual body.* That is what is meant by the words: The first man Adam became a living animal; the last Adam became a life-giving spirit. That which comes first is not the spiritual, but the animal: afterwards the spiritual. The first man is of the earth, clayey, the second man from the expanse of the sky. Such as the clayey one are those from the clay: and such as He who is of the expanse of the sky are those who belong thereto. And as we have borne the image of the clayey, let us bear also the resemblance to Him of the aerial expanse."

I have purposely avoided the use of the word "heavenly" in this translation, though as you know, it occurs frequently in our own authorised and revised versions. But I had a reason for that. When I take the passage seriatim, you will easily discern what it was. There is a contrast drawn between him of the clay and him of the expanse; that is to say, between the physical man and the soul.

(To be Continued.)

MISS LIND-AF-HAGEBY AT STEINWAY HALL.

Miss Lind-af-Hageby gave one of her rare and most inspiring addresses to the members of the Marylebone Spiritualist Association on Sunday evening, the 19th ult, in the Steinway Hall, taking for her theme, "Spiritualism the Bridge between Science and Religion."

She began by referring to the traditional antagonism between religion and science. Apparently they were engaged in mutually destructive pursuits. One dealt with belief, emotion, imagination, and demanded the suppression of intellectual curiosity. The other dealt with reason, thought, facts, and demanded absolute freedom for intellectual inquiry. The persecution of scientists in the past by religionists was only equalled by the contempt with which the purely scientific mind had dismissed the claims to mystical knowledge made by the religious mind. The past was a history of intolerance and persecution. The definitions of science were as unsatisfactory as the descriptions of religion. Spencer defined science as "a higher development of common knowledge," Huxley as "organised common sense." Kant described religion as "a sense of our duties as based on Divine law," and Max Muller as "a faculty of the mind which enables a man to grasp the infinite independently of sense or reason." Reinach stigmatised religion as "a sum of scruples which impedes the free exercise of our faculties." In reality there was no characterisation of science which could not be applied to religion. They were both paths by which the human spirit sought contact with reality. The whole trouble had arisen through the exaltation of form at the expense of substance. Formalism in religion created the illusion that dogma, ritual, creed were matters of supreme importance. Formalism in science was responsible for the fetish of "the unknowable," for the deadlock in physics, chemistry, and biology, and for the materialistic interpretation of life which obstructed intellectual progress in the nineteenth century.

To Spiritualism was given the great task of elucidation and reconciliation. It was the bridge between religion and science. It was scientific, inasmuch as it employed scientific instruments to test supernatural phenomena. It was religious, inasmuch as it demonstrated the survival of the human spirit after death and the operation of moral law throughout the Universe. Spiritualism emphasised the all-important fact that revelation of truth was progressive and continuous, accessible now and not only a matter of tradition and history. The essence of all religions was love, the necessity for fellowship, service, redemption through realisation of the unity of the whole. Spiritualism, above all, demonstrated the power of love and the survival of human affection. It made the communion of saints a living, demonstrable reality. It cured the despair of finitude in scientific investigation and in religious aspiration by pointing to the development of higher faculties of perception—mediumship, with its new senses—by which all the powers of the soul—intellectual, moral, artistic—are consummated and harmony of effort is restored.

THE L.S.A. MEMORIAL ENDOWMENT FUND.

The L.S.A. Council and LIGHT gratefully acknowledge the following donations received since those recorded in our issue for January 18th:—

	£	s.	d.
Major Lyall ("M. E.")	10	0	0
Rev. Stanley Gordon (2nd donation)	2	0	0

MR. PERCY R. STREET has now left the Army and has a few dates free for engagements by Societies desiring his services as speaker.

AN APPEAL FOR UNITY.

By IRENE TOYE WARNER, F.R.A.S., ETC.

Many of us—though sympathising with the main ideals of a League of Nations as something to be aimed at in the future—think that the times are not yet ripe for the desired event, but in the religious world surely such an ideal should be practicable. The Christian sects should pave the way for a great world-peace and concord by showing it forth in their own communions. How can we expect the various nations with different creeds, languages, races and ideals to live in absolute concord when even the Christian church cannot or will not make the attempt amongst her various sections? We, as Spiritualists, argue that before things take place in the material world they must have been conceived in the spiritual and mental worlds—we cannot expect peace in material matters until we have it in spiritual, and the Church as a whole is supposed to stand for spiritual things!

Yet what do we find? Human nature, after twenty centuries, just the same as it was in the days of the Founder of Christianity. What is the attitude of many members of the Christian church to-day, and how does it compare with its Founder's teaching in the matter of toleration and unity? We read in the "Church Times" for January 3rd (page 9) an openly expressed fear, on the part of an Anglican, that greater union and "fraternisation" will take place between the Anglican and the Free Churches! Fear that the Christian action of the Bishop of Carlisle in preaching in a "Non-conformist chapel" on the occasion of President Wilson's visit, will lead to greater "fraternisation" between the Protestant sects—only think of it! No notice would have been taken if he had preached in a secular hall, but in a building devoted to Christian worship—how terrible!

Then when the Bishop of Bristol, with enlightened foresight and true Christian desire for brotherhood, invited an exceedingly popular and beloved Congregational minister (Dr. Arnold Thomas) to take part in the National Thanksgiving on November 20th at Bristol Cathedral, we hear of another outburst of sectarian intolerance on the part of a small section of the clergy of Bristol. I hear that those who objected fear—like the writer in the "Church Times"—that the Bishop's action is the thin edge of the wedge and that further innovations will follow, leading to greater unity between the sects.

All Spiritualists should read the Bishop of Bristol's splendid letter in the "Church Times" of January 3rd in which he says that when ecclesiastical tradition and Christian principle are at variance we must let tradition go and follow principle; also that "our fellowship in Christ transcends any question of formal status in this or that religious body" (p. 6).

I think that Spiritualists are peculiarly fitted to help heal the breach between the sects, because we believe in progressive revelation of truth whenever the times are ripe for its reception, and that room for expansion must be allowed, as truth is a living thing and must not be bound down into rigid creeds incapable of further growth.

Nothing would, I think, be gained by an outward official union of Christian churches—let each sect, like each nation, retain its own laws and its own modes of worship—but cannot all Christian Spiritualists, of whatever creed, combine to promote real brotherhood between all Christians and greater reciprocity and understanding of each other's ideals? Perhaps our reverend friends, Messrs. Tweedale, Vale Owen, Fielding-Ould and others would favour us with their opinions on this point? Their ideas would carry weight with members of the Anglican Church especially.

The teaching of Christ is most clear on the subject. We are told in St. Mark ix. v. 38 that a certain man was casting out devils in the name of Christ, yet the Apostles "forbade him because he followed not us!" But Christ rebuked their intolerance in words that should have a special significance to-day. "Forbid him not: for there is no man which shall do a mighty work in my name, and be able quickly to speak evil of me. For he that is not against us is for us. Have salt in yourselves and be at peace one with another." (R. V.)

Also, he noticed, the Apostles could not cast out dumb and deaf spirit (v. 28): so this power depended not on any special ceremonial ordination or outward ceremony or belief in the efficacy of such, but on prayer and faith. One infers that the Apostles were a trifle sore over their previous failure and with human weakness felt jealous that a stranger should be able to succeed in a like case; hence they "forbade him." And yet again Christ was "moved with indignation" when the disciples rebuked those who brought little children to Him.

In St. Mark vii. 7-9, He rebukes the Pharisees because they "have the commandment of God and hold fast the tradition of men" and in their "hearts" are far from Him.

Christ's continual stress was laid on the inward character and not on outward ceremonial.

Let us, then, give support and encouragement to all clerics and ministers who are striving for Christian unity and brotherhood!

A "DAYLIGHT VIEW."

(A LETTER FROM MR. B. M. GODSAL, OF SAN DIEGO.)

On reading your editorial entitled "Delusion and Reality" (page 236), and when considering its bearing upon the tenets of our faith, the thought arises that religions seem to fall naturally into two groups according as their tendency is spiritual or material. The one group would consist of those who regard the mortal life as illusory and the spirit life as real, the other group would comprise those who view life in a material body as the only real experience to be followed by reward or punishment or by an existence amidst dreams and illusions and pale ghosts. As types or the former group we may take Mysticism—"the art of union with Reality," and of course "Christian Science" with which your article deals. Within the latter group would fall those religions that make of our future life nothing but an infinite effect of a finite mortal life; and in more recent times "Theosophy" which holds that in death the average man passes into a dream-like state, a condition that may be pleasant enough until he discovers that he is living in a sort of fool's paradise of self-created illusion, when he longs for reality at whatever cost, with a longing that draws him back to the material world and, for an indefinite period, holds him earth-bound by a chain of reincarnations.

Spiritualism alone knows nothing of delusions, or of positive illusions—neither in this world nor in any world to come. It teaches that everything that we perceive through our senses is real so far as their perception goes, and that in the next world a keener perception will give results that are not less real. It is true that imperfect knowledge may seem like a "delusion" to those who have gained a wider scope of information, e.g., the child's belief that it is the star itself that twinkles; but to call imperfect knowledge delusion is clearly not useful, because in that case the term would cover every grade of knowledge short of omniscience.

Spiritualists hold what might be called a sensible "daylight view" (to borrow Fechner's word); they maintain that in a universe of progress one stage is as important as another, that all the worlds bear an analogous relation to absolute reality; in fact they hold a view so sane that other religionists, including materialists, call them mad.

It may be asked why it is that Christian Science, which relegates so much of human experience to the delusion of mortal mind, has had such a vogue? No doubt you speak the truth when you say "it is based on a fact in Nature—the power of self-help and self-healing in each individual soul"—but Spiritualism too has always affirmed that with proper conditions spirit possesses the power of healing the flesh. Why, then, was the world unable to make full use of this "fact in Nature" until it had been exploited by Mrs. Eddy?

It would seem as if the general public were unable to accept any formula that is not cut and dried, and truth in the condition in which it comes to us cannot be fitted into a compact system because of the inevitable "exceptions" which refuse to be compacted. Therefore the exploiter ignores all exceptions and restrictions and advertises his particular "truth" as absolute and universal and bound to work in all cases—and the public receive the truth thus freed from all troublesome qualifications, with considerable benefit to themselves and with an enthusiasm that is unbounded—until the suppressed "exceptions" begin to assert themselves.

In the case of Spiritualism the "facts in Nature" have never been submitted to a process of lopping and trimming at the hands of an exploiter; consequently they bristle with their proper difficulties and seeming contradictions, and will not lie snug in a closed mind—and a mind not closed is too often open to doubts, the bane of faith-healing.

Nevertheless we learn in the end to bless our exceptions and contradictions which at first disheartened us—when we recognise in them avenues to further knowledge leading us out of a mental cul-de-sac. Better a sound mind than a sound body—if that were the alternative!

If this be true, then progressive Spiritualism will scarcely become popular with the general public—who advance by discrete stages as different leaders take them in hand. But doubtless it will continue to throw off from time to time horizontal branches which may bear much fruit, while itself grows vertically into the blue sky, and forms the trunk that feeds the branches, and binds them all together into one tree.

SIR A. CONAN DOYLE'S MEETINGS.—We learn from a letter from Mr. Ernest Oaten, president of the Spiritualists' National Union, that at the meeting at the Birmingham Town Hall, reported last week, Sir Arthur was supported on the platform by the Mayor and Mayoress of Worcester and others. At the Walsall meeting on the following day (the 17th ult) the chair was occupied by Councillor Llewellyn, the Mayor of Walsall, and Sir Arthur spoke for an hour, the vote of thanks at the close being proposed by Mr. John Venables, the ex-mayor, and seconded by Mr. Oaten. The meeting, which was held in the Temperance Hall, was packed to its utmost capacity. Mr. Oaten adds, "Both societies have benefited in morale and funds by these meetings."

BEYOND THE SUNSET.

There is a general disinclination to use the word "death." People prefer to use an euphemism or some more gently sounding paraphrase. "If anything should happen to me," says our friend, and we know at once what *contretemps* alone is in his mind. A "passing" or "transition" we may call the process, implying a journey elsewhere or a change of state, but not death, which seems to tell of ruin, disintegration and destruction. "He is gone" ejaculate the weeping watchers; "he has passed on," they tell their friends, conscious that the spirit dies not, but has left its old dwelling place. Many times in the Great Book we find the same attempt to hush the harsh hinges of the outer door, "David having served his generation fell on sleep," and all his successors "slept with their fathers"; St. Stephen "falls asleep" and Jesus "gives up the ghost," yields up his spirit. For the most part only such as Ananias and Sapphira "die." When Jesus says "our friend Lazarus sleepeth; I go to awaken him out of sleep," "The maiden is not dead, but sleepeth," He may have been speaking a literal truth rather than going out of His way to use a softened phrase. The spirits of these two, who should be so shortly called to resume the broken continuity of the earthly experience, may, though they had left the material body, not yet have awakened from the usual period of unconsciousness upon the further plane of life.

The word "cemetery," for all its dreary and desolate associations in our minds, just means a sleeping place. The ancient Jews called their burying grounds by gentle names; they were to them "the house of silence," "the hostelry" (literally "the place where you spend the night"); "the valley of the multitude"; and to die was to them "going to rest," "being completed," "being withdrawn" and "going to the home of light" (Eldersheim, "Messiah" II., 316). Spiritualism is doing much to change the old views of death which decorated the tomb with sculptured bones and skulls; it points out that all the horrid details of the daily drama, the black clothes, the glass coach, the ugly polished box and even the unsightly discarded form are our affair who survive and who must tidy up the confusion which our friend, so hurriedly called away, has left behind him, and have nothing whatever to do with him. Our soldiers, who had the facts of necessity so constantly before their eyes, have invented a new and very beautiful phrase which one might hope would enter into general use—their comrades have "gone west," gone out into the sunset at the fall of life's evening, gone into the golden glories which lie beyond earth's narrow horizon, gone into the peace, the serene loveliness of the western sky. *Requiescant in pace!*

F. FIELDING-OLDF.

BOOKS FOR INQUIRERS.

W. C. H., whose remarks on this subject under the head of "On Popularising Spiritualism" appeared on p. 3 (January 4th) writes:—

"I have received a parcel of books left at your office and would like to express my deep gratitude, through the columns of LIGHT, to the anonymous lady who so kindly gave them. I would also like to thank another generous lady for a similar parcel, coupled with an offer from this and another lady to loan me books. I certainly did not expect a reply in this form to my brief letter in LIGHT, and I am at a loss for words to express my thanks. I should be more satisfied, however, if as the outcome of my article, some definite action were taken in the direction indicated, so that the study of Psychic Science and Philosophy may be brought within reach of the poorest."

May I add my plea for the formation of a publishing organisation which will supply inquirers with some of the literature of Spiritualism at a cheap rate?

As Sir A. Conan Doyle remarks in his letter in LIGHT of January 11th, some of the earlier works must by now be out of print. This being the case, a cheap edition would meet with a ready sale and supply an acute need, for many of the works are impossible to obtain in the public libraries.

The list of works suggested by W. C. H. in LIGHT of January 4th would constitute an excellent beginning.

I find that such real comfort is to be derived from an investigation into Spiritualism—even if only by a study of its literature—that one is not content merely to read a work such as Sir W. Crookes' "Researches"—a keen desire is felt to possess it.

R. D. H.

As administrator of the Little Ilford Society's Distress Fund, Mrs. Alice Jamrach (11, Sheringham Avenue, Manor Park, E. 12), desires gratefully to acknowledge through our columns the receipt of a box of clothing from Miss Liddall. Through the generosity of some of our readers Mrs. Jamrach has been able to distribute many warm garments to those in need, and with the proceeds, amounting to several pounds, realised by the sale of certain gifts, to supply, where wanted, extra nourishment, medicine, etc. She adds that discarded boots and shoes, if at all repairable, would also be very welcome.

PROFESSOR HYSLOP ON SCIENCE AND PSYCHICAL RESEARCH.

In the course of an article in the *Journal of the American Society for Psychical Research* for September, Professor James H. Hyslop, discussing the inquiry into psychical problems by the Leland Stanford University, writes:—

The avowal that scientific method is not applicable to such problems is a confession and an assumption of great interest. You either beg the question as to what science is or you admit that science is not concerned with the important affairs of life and therefore should have small place in the estimate of mankind. You cannot beg the question by making science materialistic in your conception of it. Religious beliefs are either true or false, and science is either capable of pronouncing judgment on all truths or it has very little importance. Your universities will lose all place in the education of mankind if they take that narrow view of the functions of science. Mankind will go elsewhere for its truths if you forfeit the claim to investigate any field of alleged facts. I shall not advocate any other conception of science. It is not necessary to do so. I can give its defenders the advantage of sun and wind in the controversy and drive them to cover, if they renounce the power to investigate the important things in life and confess power only to investigate those which have no importance. That is what many of our universities are actually doing, and we shall see how they will stand the consequences of this world war when it begins to revise university methods, as some are seeing they will have to do. Science will either undertake the investigation of psychic phenomena seriously, or it will go to the wall. The fact is, science is not a result nor is it mathematics and physics. It is *method* and as such can be applied to any phenomena whatever. Any other conception of it will only lead you into a fool's paradise. I can understand the need of tact and caution in handling the religious man when you get your bread from him, or have his boys under you to educate them, but it does not help the world to evade issues, or to "duck" the duty to educate it. It is done indirectly all the time and the man who avows that his task is not to investigate religious matters, will end in surreptitiously attacking and undermining the very thing that he claims not to touch, and he loses or forfeits the opportunity to direct the mind into the ways of truth.

Much that is said about the importance of studying mental bias and affective influences on beliefs is well said, but I am sure it applies as readily to scepticism as it does to psychic research. There is no monopoly of bias in psychic researchers. Our dogmatic sceptics are as addicted to it as are Spiritualists, and in my experience I find many Spiritualists far more concessive in regard to fraud and illusion than the ordinary scientific man is toward the existence of facts he cannot explain. It is a sop to Cerberus that Professor Angell* presents on this matter. The rest of the scientific world has to be pacified, and, while most of them will see a sly rebuke paid to psychic research, they will feel themselves complacently exempt from the suspicion of bias. There is no harm in this delusion. Scientific men will find the way out of it, if you give them time and assure them of respectability and escape from ridicule. I am sure that psychic researchers will only have to display a sense of humour in this situation and patiently await the slow conversion of men who prefer to convince themselves to being humiliated by the discoveries of others.

ANSWERS TO CORRESPONDENTS.

J. O'N.—It was Sir Boyle Roche who said that, unlike a bird, he was unable to be in two places at once. The medium alluded to was unable to perform the feat; the duplication of the name was an error.

A. C.—The wholesale use of great names, often attached to scripts of mediocre quality and of absolutely no evidential value, is of course regrettable. But the "wicked" or "lying" spirit usually held accountable, is in most cases merely a convenient scapegoat. The causes are more frequently assignable to the psychological conditions of the medium. When these are undeveloped or disorderly results are apt to be misleading and delusive.

MATTER is always grasping—spirit is always giving.

"The Way of the World Worth Living In: An Autobiography of a Departed Son of Man." is the title of a book just issued by the Women's Printing Society and of which copies can be had for 4s. post free from the Misses Leith, 10, Clorane Gardens, Hampstead, N.W. It purports to be communications descriptive of the life beyond the veil received by his sisters from a man who was well known at the Calcutta Bar, and is prefaced with an introduction by Dr. Ellis T. Powell.

* Professor Angell wrote the introduction to the account of the experiments at Leland Stanford University, and the allusion is to his evident fear of offending scientific orthodoxy.—Ed, "Light."

"THE NEED FOR ENERGY."

Major Lyall (D.S.O.), who will be better known to our readers as "M. E.," the author of several articles from the front, writes:—

"I have just read Sir Arthur Conan Doyle's letter in the issue of *LIGHT* for January 11th and feel he is so entirely right that I send you the sum of £20 to add to the fund you have set on foot in order to provide a properly-equipped centre for the Alliance, and to support *LIGHT*."

"It gives me pleasure to show my gratitude, in this small way, for the great help and care my spirit friends have extended to me during my four years on the Western Front, half of which time was spent in the front-line trenches, and I know it was due to their continual guard and watchfulness that I have come safely through it all."

"The above contribution does not discharge my debt of gratitude, and I will send further sums as circumstances permit."

MISSING SOLDIERS: A CONFIRMATION.

Since sending you the record of the most remarkable evidence regarding the missing soldier who was a prisoner in Rastatt, Germany, which appeared in *LIGHT* of last week (p. 29), I have learned from the medium that her client has written to her informing her of the safe return of her son. I give the following extracts from the letter:—

"January 15th, 1919.

"DEAR MRS. G,—I had been hoping to bring my son to see you, and may yet be able to do so, but we have not had a spare moment since he arrived in England on December 19th. He is looking wonderfully well, and apart from the five months' lack of food and clothes, seems to have been well treated. He was not wounded."

It is a great satisfaction to a psychical researcher to get such confirmation of statements received through trance mediumship.

ABRAHAM WALLACE, M.D.

A CORRESPONDENT suggests that the origin of the "unlucky thirteen" superstition is to be found in the casting of lots by Haman to discover a "lucky day" for the destruction of the Jews. The 13th was certainly a most unfortunate selection in this case, and the story was so popular in the Middle Ages that it may really have given rise to the superstition.—"Daily News."

A SPIRITUALIST of long standing welcomes a few friends in the surroundings of Ashford, Middlesex, with a desire to form a private circle. Address, C. W., Fairview, Woodthorpe-road, Ashford.

On Thursday, the 28th ult., at the hall attached to the offices of the Alliance, Mrs. Susanna Harris gave an interesting talk on "Spiritual Experiences with Soldiers in Hospital," followed by clairvoyant descriptions. The musical portion of the programme was supplied by Mr. Field (piano) and Miss Nina Field (vocalist).

"ONE body is seen and the other not seen, and the one that is seen is temporary and passes away, and the other is spiritual and goes out beyond our ken; and what we write in one we inscribe in the other. The register of the brain is buried in the grave, but it exists permanently in the duplicate spirit body; thus it is true that 'their works follow them.'"—"Self Training," by H. ERNEST HUNT.

THE Brahmanic scheme is somewhat like that of Andrew Jackson Davis. God is the whole, the soul is an atom which undergoes progressive transformation on its purificatory way back to the eternal source. And, as we have seen, on the phenomenal side also it seems certain that the things known as spiritualistic in the West are identical or closely parallel with those said to occur in India.—J. ARTHUR HILL in "Spiritualism: Its History, Phenomena, and Doctrine."

"LIGHT" AND THE FUTURE.—We have taken the step of enlarging *LIGHT*, relying upon substantial future reductions in the price of paper, although it is too much to hope that it will return to anything like pre-war rates. We have also to rely upon our friends' support of the Sustentation Fund. It will be seen that the quality of the paper is now improved. The inferior material lately used—and which now serves for the cover—was from a small supply we had laid in to meet a possible acute need for paper, a need which actually prevailed for a short time.

THE FORWARD MOVEMENT AT BRIGHTON.—The Rev. A. J. Waldron, ex-vicar of Brixton, lectured at the Athenaeum Hall, Brighton, on Sunday, the 26th ult., in connection with the Brighton Spiritualist Brotherhood Forward Movement. The Rev. Stanley Cowen, principal of Mount College, offered some preliminary remarks. The lecturer referred to his early hostility to Spiritualism and to his debates with its exponents. But in the end he had, after inquiry, to admit that the reality of communication between the two worlds was proved. In moving a vote of thanks to the speaker Mr. Goodwin, the chairman, said that Spiritualism was a doctrine which supplied its own proof, and illustrated the Pauline maxim "Prove all things." Mr. Cape seconded the resolution of thanks, which was carried unanimously, and the meeting closed with the singing of the doxology.

TO-MORROW'S SOCIETY MEETINGS.

The London Spiritual Mission, 18, Pembroke-place, W.2.—11, Dr. W. J. Vanstone; 6.30, Mr. W. H. Wiffen. Wednesday, February 5th, at 7.30, Mr. Robert King.

Spiritualist Church of the New Revealing, 181, West End Lane, Hampstead.—11 and 6.30, Mrs. Mary Davies.

Lewisham.—The Priory, High-street.—6.30, Mrs. A. Bodington.

Harrow and Wealdstone.—Gayton Rooms, Station-road, Harrow-on-the-Hill.—6.30, Mr. Horace Leaf.

Camberwell, Masonic Hall.—11, church service; 6.30, Miss Ellen Conroy, M.A. 9th inst., Mrs. Cannock.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle; 6.30, Miss F. Scatterd. '6th, 8.15, Mrs. Bloodworth.

Kingston-on-Thames, Bishop's Hall.—6.30, Mrs. Jamrach, address and clairvoyance.

Holloway.—Grovevale Hall (near Highgate Tube Station).—11.15, Mr. Thomas Davis; 8, Lyceum; 7, Mr. G. Tayler Gwinn. Wednesday, 5th, Mr. and Mrs. E. J. Pulham.

Woolwich and Plumstead.—Perseverance Hall, Villas-rd., Plumstead.—7, Miss Violet Burton, address. Wednesday, 8, Mrs. Bloodworth, address and clairvoyance.

Brighton.—Windsor Hall, Windsor-street.—11.15 and 7, addresses by Mr. H. Everett (president), descriptions by Mrs. Curry; 8, Lyceum. Wednesday, 8, Public Meeting.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, addresses and clairvoyance, Mrs. Cannock. Monday, 7.30, Social Evening; all welcome. Collection. Tuesday, Guild Recreation. Thursday, 7.45, questions and clairvoyance. Friday, no meeting. February 9th to 18th, Miss Butcher. Forward Movement, February 9th, Miss Scatterd. Athenæum Hall, 3 p.m. (See special advt.)

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